Volume XVIII Chicago, Ill., February, 1942 Number 11

The Liberalist

If radio's slim fingers
Can pluck a melody

From night, and toss it over
A continent or sea;

If the petaled white notes
Of a violin

Are blown across a mountain
Or a city's din;

If songs, like crimson roses,
Are culled from the thin blue air,

Why should mortals wonder
If God hears prayer?

Ethel R. Fuller.

Published monthly by

The Peoples Church

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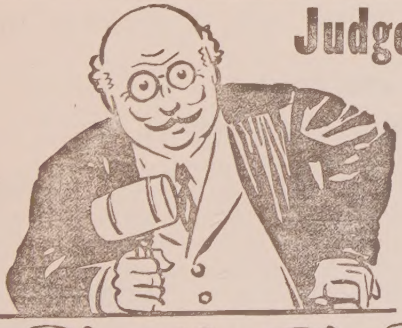

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Meditation

"Eternal Light, we lift our hearts and we lift our voices toward Thy rays of crystal purity and divine beauty in this our morning prayer, and our hearts are filled with gratitude our minds are filled with assurance and faith and we are so grateful that words are inadequate to express the depth of that gratitude for the permanency of the Light. We are grateful that nothing in this world, and nothing which can happen in this world, will be, or can be sufficiently powerful to put out Thy Light.

We are grateful that when the skies are overcast and when every physical environment and everything which surrounds us seems to be in conspiracy against that buoyancy of the spirit and that creative energy of life, that they are unable to accomplish their disastrous task—the light still shines. We are grateful that in the midst of winter with the cold blasts chilling the bodies of men and chilling the spirits of men, we are glad that there is no cold and no power and no darkness sufficiently powerful or potent to put out Thy Light.

We are glad, when we stand by the side of those who are stricken and in grief and whose hearts are tightened into unutterable agony by the sense of loss, that through the darkness of the grief there still is the shining of the Light of Love.

We are glad that when men run in a rampage of error, of hatred, of bitterness, of vengeance, that in that hour there is no power to put out the light, the Light of Love and of Life, that burns with ever increasing brilliancy and warmth upon the altar of Thy tabernacle.

And so this morning we would turn our faces and our hearts toward the light upon the tabernacle of Thy power. We, who feel the need of physical strength, of creative energy, of intellectual integrity, of all these great and fundamental needs for the adequacy of triumphant living, need most of all the Light. And so this morning when winter has forgotten her angry mood and when the skies are reflecting the glory and beauty of the infinite blue, and when the severity of the weather has lessened its attack upon the severity of the heart as well as the body, we can turn, in the beauty of the morning and in the delight of this hour, toward the light, the light of eternal Love.

Help us, help us to consecrate ourselves that if at any time there are forces or barriers or interferences between us and the perception of the light that we might find the way to demolish the barriers. And O, we pray this morning, that in this hour when so many are lonesome in homes that are broken, where loved ones are jeopardized, and so many of the frightful brutalities of life surround us all, that all of us will turn our faces toward the source of our strength and our power.

And so we ask Thy divine blessing and Thy divine approval upon

every instrument and agency being used for the healing of human bodies; we pray for all in our hospitals; we pray for those whom we saw yesterday; we pray for all who are ill; we pray for them that the co-operative influence of scientific certainties in the healing of human bodies may have the approval of those divine influences that are always at work on the side of health and strength and power. Might there be a complete unity of all healing and efforts upon all who are ill. And those who are tired, those who are prostrated and weary, and those who are having such deep trouble where disgrace, sorrow and death have broken across the threshold of homes, with some of which we are familiar, infinite and eternal Heart, may they know in this hour, as they walk the floor in agony at the sorrow which has come to them and the shame which has come upon them, that the light still shines and that it will illuminate the darkness and destroy it utterly and wholly.

Might, in the simplicity, in the depth of the passion of our prayer this day, it be sufficiently inclusive to take in everything and every nation until the day shall dawn and the light shall break forth through men's hates, through men's ambitions, through men's demoniac powers, the day of light; and then shall we find, all of us, our way back again to the dignity and to the beauty and to the peace of human understanding.

May this prayer, wherever it goes, to some little midget radio, perhaps, in someone's lonely room, or to the confines of some palatial mansion, or in some corner store where people are lingering and perhaps eating a belated breakfast and their minds and souls are worried and troubled, and they may be stricken with remorse — wherever these words go just now we would ask that they might be accompanied by the spirit of love and understanding, and might everyone who hears them, everybody here, feel the rejuvenation of the human spirit as we seek Thine eternal Light.

We ask it in the name of one who struggled heroically in dark hours too, who had temptations, who had worries, who suffered, who understood all that we are suffering today, and who triumphed because he never deserted the Light. It is in his memory that we pray:

'Our Father, who art in heven, etc.' . . . ."

"WHERE IS GOD NOW?"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, January 11, 1942

"In the City of Liverpool, England, there has been under construction for more than a quarter of a century one of the most beautiful and perfect examples of Gothic architecture to be found anywhere in the world. It was the good fortune of Mrs. Bradley and myself, on one summer Sunday afternoon when we were in England, to attend the dedication of the Chapel of Saint Margaret in that great Liverpool cathedral. To describe the beauty and the strength and the inspiration of the Liverpool Cathedral, which fortunately has thus far escaped the devastation which has fallen upon so many of the churches and cathedrals of Great Britain, would be utterly impossible. It has all the majesty of Gothic architecture at its best, an architecture which was directly designed from the pattern of Nature. The great aisle down the center leads to a great nave, and that wide open aisle leads up into the altar flanked on

either side by stone columns which are symbols of the trees of the forest trail, which inspired the builders of Gothic architecture to build the great open aisle in front of the altar which leads directly from the altar straight down through the nave out into the highway of men. Gothic architecture is designed with a very fundamental understanding of the needs of the human soul, for it opens directly to the street and goes straight-away, without interruption, to the high altar itself —man going from life to the presence of God unobstructed. That is the purpose of all the interior working out of the ideal of the Gothic structure. In this great Cathedral of Liverpool that Sunday afternoon, which was a memorable Sunday for me and which I shall never forget, for the presiding genius and builder of that magnificent Cathedral was the Lord Bishop of Liverpool, Dr. David. I had the pleasure of meeting him that afternoon at the dedication of one of the smaller chapels of that great structure. As we sat there listening to the litany of the service which did not particularly interest us due to its antiquated form, I anticipated the sermon of dedication. Doctor David entered the pulpit to preach the sermon, the sermon which he had chosen, "The Evolving Idea of God", and I anticipated the usual conventional approach to the question of God and the problem of God which is identified so frequently with a somewhat limited intellectualization of the theme, and I expected an accumulation of the accustomed phrases and combinations and generalities, and certainly an unscientific approach to the question of the evolving idea of God. I looked at my watch fully expecting that the Bishop would probably spend most of the afternoon in his dissertation of the subject and I prepared, amid the beauty of the moment, to make myself susceptible and receptive to the infiltration of any truth which he might give. That is what I always do when listening to other men and people, I try to take from what they are saying the thing that would be of interest to me and not let my disagreement with what they might say interfere with the acceptance of the truth which they do say which is necessary and important for me. Strange as it may seem, that sermon in its crystal clarity and the uniqueness of its diction, the beautiful rationalization amid the ecclesiastical trappings of a 13th century theology, was a revelation to me which I shall never forget, for instead of speaking most of the afternoon, the Lord Bishop of Liverpool spoke only seven minutes, and in those seven minutes he gave me an outline which completely reorganized and compelled readjustment, inspired a new orientation, and a complete new implementation of my whole philosophy of God, for until that hour I had been the victim of that devitalizing inheritance which a great many people have succumbed to, the old anthropomorphic conception of God, conceiving God in terms of a person, who is identified in some extraneous relationship with the universe. In my own heart and life God was something, or someone, who was way out yonder. He was personified in some sort of personality that indicated the appearance of the patriarch. I, somehow, had my childish conception of a God with long white whiskers who carried something like a sword,—a crystalization of my childhood imagery of that kind of a God, and that had constituted an impediment, and does constitute to this day an impediment for millions of people who are trying to find a conception of God consonant with the application of their best intellectual life and their finest intellectual thinking, people who have

wholly and completely discarded and eliminated, as I have, any conception of the anthropomorphic God. That idea, to me, is dead, it does not exist, it does not enter into my thinking, it does not have a part or a place in any of my thoughts of God. The illumination which came to me at that moment, inspired, strangely enough, by an Anglican Bishop who was surrounded by all the accoutrements of traditional theology, constituted for me a moment of despair, and as I saw the clarity with which that Bishop in the few minutes outlined to a very small congregation in that very little chapel of this great cathedral, I envisaged the opportunity of taking that conception to myriads and myriads of confused human minds who, in the midst of a world such as we are now in, are having brought to their thinking hour after hour a direct challenge that if there is such a God, where is He now ? What is He engaged in doing? What is the tragedy or the depth of the abyss in which man has fallen that he attempts to settle fundamental problems of human relationships by his own destruction? How is it possible to harmonize any conception of a powerful God and relate it to the whole arena of this ghastly thing called 'war'?

Now this dilemma which, I am the first to admit, is a dilemma to every thoughtful and intelligent person, every person who still believes in God, and there are men who do not believe in God, this constitutes a dilemma, and I think it is a dilemma that we ought not to run away from but that we ought to face and face it heroically, face it without any hesitancy, and face it with care and with intellectual equipment, for it will, as the world continues and evolves, become increasingly grave and of fundamental importance to each one of us.

Now, therefore, I thought that I could perform a helpful service, as I always want to do, to those who honor this Church by coming here and to any who might be listening at the moment, and I hope a valuable service, by giving you as carefully and as coherently as it is possible for me to do, my conception of God and what we are in now in the evolvement of this conception.

There is no more fascinating study for one who wants to rationalize this question into a conclusion which will be adequate than the whole study of the history and the development of the God idea for, of course, there has never been an hour in all the development of mankind when man has not had something that could be, with a limited degree of authenticity, spoken of as 'his God.' Sometimes he was not content, in fact for centuries he was not content with one God at all and did not have one God, he had myriads and myriads of Gods. Those of you who are familiar with the literature of mythology have discovered again and again how the God idea has manifested itself in various gradations of emphasis and of understanding down through the centuries of time; — all very interesting and all very fascinating and all very explanatory, for you will have a keener and more adequate conception of an idea and philosophy of God if you understand the process and evolution by which the human mind has been creating the impression and discovery of this God consciousness down through the long centuries of man's life upon this planet. That will give you a clarity, a consciousness, a distinction which is tremendously valuable and deeply important.

We find in the early beginnings of man's struggle to explain the mystery of himself, the origin of an attempt to find God, in his awareness that he was living in a universe where something hap-

pened to those about him: he did not know what it was and he called it 'death'; something happened to destroy the spark of life, and he was in a universe in which strange things took place — lightning would kill him, fire would destroy him, thunder would frighten him, darkness would appall him, and in the primitive development of man's consciousness he realized that he was in this kind of a universe which apparently was in conspiracy against him, and out of that sense of need, of wonder and of mystery, he gradually evolved into the idea that there must be someone out there somewhere like himself, but more than himself, who was in control and operating such a universe and therefore if he could appease that something, could get that something on his side, could make himself and that something more understandable to each other by something that he could do, that he would be favored and death would not come near him, trouble would miss him, fire would not burn him, and he would experience another kind of life.

That, ladies and gentlemen, was the origin of religion; that was the beginning of the whole question of God; that is the origin, to me personally, of the abhorrent philosophy of sacrificing. The Old Testament is full of blood-letting and blood-shedding; the sacrifice of animals to appease an angry God; and so far did this idea evolve that, at one time in man's development he even thought that he could appease God by killing his own son, and his idea of human blood as a sacrifice to appease this 'outside' thing or this conception, this something that he did not understand, was that he should kill and sacrifice his own child and that would settle matters and adjust any difference.

Now, you can trace definitely, right through more than ten centuries the whole evolvement of the idea of God from the time Moses thundered from Mount Sinai, which grew out of the mythological background of the ancients with their dieties and prehistoric mythology connected with the development and growth of God, right down into the monotheistic idea given by Moses, for the ancient Hebrews were the first to develop from polytheism to monotheism, and that God they called Jehovah, Yahweh, which was the ancient tribal God of the ancient Hebrews. This Jehovah, this Yahweh, from the early days of the Old Testament history, from the early contacts in the development of the idea among the ancient Hebrews, viewed later through an assimilation of the great fact and spirit of God in their ancient prophets, to be sung from the heart of David and crystallized in the beauty of the Psalms, to be thundered forth in the words of Isaiah, Ezekiel, Zechariah, Nahum, Habakkuk and Micah, these great Old Testament prophets, as the idea gradually grew from the limited conception of Yahweh into the enlargements of the idea of a high and a more perfect conception, until the Old Testament closes with those magnificent words of Malachi: 'What shall God require of thee but to do justly, to act kindly and walk worthily with thy fellowmen.'

Then straight down through the whole evolution from this semi-pagan God of the early Old Testament days until the effulgence and magnificence of a conception of God that came in the later years of the period of the evolution of the idea; and then another century passed and there comes the brilliant, sensitive soul and the deeply conscious inner spirit of that prophet of Galilee who, in his conception of God, released it from the boundaries of Old Testament vengeance and anger and monstrosities until it ripened into a sensitiveness of ethic-

al proportions, and a new word was injected into it in the purity of that so-called Christian origin, when it reached its climax in the 13th chapter of First Corinthians, when that sentence fell from the lips of the philosophical mind 'God is Love!' and for the first time in more than twenty centuries someone had evolved into the conception that 'God is Love.'

And then, a little while later, after the death of the Teacher of Galilee, and the crystallization of a conception of God was not dependent upon the paganism of shedding blood and upon the revolting horrors to satisfy a revengeful God, the idea came up against the impact of Greek philosophy and we have that golden infusion of moral and ethical character grafted upon the evolutionary idea of God, which was brought to it by Plato and by Socrates, and we have the Hebrew Christian tradition with the Greek tradition grafted upon it, and the Greek tradition found its magnificent flowering in the evolving idea of God when in the first chapter of the Book of John, the metaphysical book of the New Testament we find the author of that book speaking in pure Greek, and attaching to the Hebrew Christian conception, in the development of the idea, for the first time in the history of human thinking, the Greek tradition, when we find these words: 'In the beginning was the word and the word was with God, and the word was God.' Meaningless unless you know that the sentence was 'In the beginning was the logus, and the logus was with God, and the logus was God.' 'Logus' is a pure Greek word used in Greek philosophy, it is not a Hebrew word at all and has no counterpart in the Hebrew applied to this special thing 'In the beginning was the logus—In the beginning was the word—word and logus, this is the focal point which the Greeks introduced into the idea of God, until by the addition of the Greek, we have the first universal introduction of the cosmic universe, the spirit, that activating, creative, penetrating, infiltrating spirit of the cosmos which was from the foundations of the earth, which is when the foundations of the earth shall be shaken, and which will be when the foundations of the earth have been re-established. And the modern mind motivated and accentuated by the unimpeachable verdict of modern science now can have a conception of God which is not limited by the paganism of antiquity, neither is it destroyed by the demarcation and boundary lines of ecclesiasticism or theological iniquities.

Now, the wholly emancipated modern mind that is freed from the tyranny of the limitation of ignorance, the unverified, and that which cannot be demonstrated, has now the rare privilege, in the evolution of the idea of God, of coming to that place whereby he can encompass the whole creative energy of the universe into his conception of God and find that inner tranquility and strength and peace which dawns upon the human soul when it comes into an awareness of the God principle. Why, it is the most beautiful hour in which a person can arrive. It is so thoroughly adequate and inspiring that it lifts one in the presence of any trouble, of any difficulty that one might be experiencing, that there is finally a creative energy in this world and in this cosmos working co-operatively with you and with me that there is an ally which you and I have that is so strong in the fundamental powers of righteousness, and truth and beauty that NOTHING, war, disease, sin, NOTHING that ever attacks your life can ever destroy it! That there is activating, motivating, and science affirms it, this fundamental creative energy, and instead of

God being a person seated somewhere on a billowy bank of a cloud creating a universe, and creating you and creating me, and then retiring and pulling the puppet strings and playing as though he were some cosmic jester somewhere dangling the strings on some stage and that we are all actors in a puppet play being dangled by the hands of destiny—that idea is untrue! There is no such God, that kind of a God is not in existence! He is the creative imagery of superstitious minds and frightened hearts. That God does not live; there is not one scintilla of evidence of the existence of such an outworn, outgrown, outmoded, outdistanced conception of God. If there were I should challenge you this morning to answer me this:

If God is all powerful, this conception of God to which I have just referred, if God is all powerful, then I ask you 'Is He all good?' for how could one man be all powerful and not stop what is happening in the world today? And if he is all powerful and does not stop it, by what stretch of the imagination can any thoughtful or critical mind say that he is all good? If he is all good, then I ask you 'Is he all powerful, for if he is all good and cannot stop it, is he all powerful?' That conception of God does not stand up under the authentic rationalization of liberated minds. That is gone, it is dead; but you can come out into this other area and think of God as a creative spirit who did not create by fiat a world and then go away and leave it; who did not create you and me and then make us victims of a predetermined destiny and say to us 'Thus you must suffer, thus you must hate, thus you must die, in this manner shall you be killed, this is your fate', sayeth God. We can come into the clarity of the mental and spiritual excellency which can think of the co-operative and creative quest of the very essence of the cosmos, and all of us working together toward the consummation of the final victory of the free spirit of man!

I do not think of God in these anthropomorphic terms at all, and down through the ages men have been accused of atheism for thinking constructively and creatively; they were atheists against the conventional conception of God of their age; they were not atheists against the fundamental truth or fact of God! When Copernicus, Kepler and Galileo opened up a physical universe, then the immortal struggle of man's mind to discover God was banished, and that opened up a universal conception of God commensurate with the universe of Copernicus, Kepler and Galileo and the great scientists of that hour. Until then man had a little, limited universe; the earth stood still, stood on the back of a turtle. Nobody knew or told us what the turtle stood on—but man, in his little bit of a limited, narrow-minded, ignorant conception of God and the universe, had a God who was a sublimated man with hate, and vengeance, and all the rest of it, and then came Copernicus, and Galileo, and Kepler, whom I have mentioned, then later on came Voltaire and Renaud and Thomas Paine. Don't you dare call these men atheists; they were not atheists, and any man who clings to the old philosophy of God and who attempts to deceive people in this generation with such a philosophy and with the statement of such a fact, which is not a fact at all, and who calls these men atheists, is being unfair as well as unkind and unChristian.

The great Thomas Paine was not an atheist; Thomas Paine was philosophically opposed to the conception of God of his age, but Thomas Paine was a deist, and he said in one great moment of his life 'There is no religion higher

than truth!' And Thomas Paine was right: there is not. And Thomas Paine said: 'The world is my country, to do good is my religion, and there is only one God!' That was what Thomas Paine said —never call him an atheist again. You reveal your philosophical ignorance, if you do.

And when you come to the great spirit of Voltaire, Voltaire was not an atheist; Voltaire hated with all the vengeance of his superb mind the travesty of the Church and the religion of his day. He despised its corruption, he hated its ignorance, he despised its hypocrisy, and there in France he raised his great voice in attack and uttered that classic and historic phrase that rang around the world 'I accuse!' and for that accusation he was labeled an atheist: He was not an atheist. I challenge any student of any church to prove in one instance where Thomas Paine, Voltaire, or any other of the historic so-called atheists were atheists against anything except the limited idea of God of the age in which they lived. And I say the same thing for Robert G. Ingersoll. The mind of Ingersoll was a mind that raised itself in attack against the superstition and bigotry of the religion of his day. He was not an atheist! If you think Robert G. Ingersoll was an atheist, then read the oration which he gave at the grave of his brother. If you think he denied God read him instead of merely expressing opinions about him. Hear him say, as he said at that grave: 'Hope sees a star, and listening love can hear the rustle of a wing.' Those were not the words of an atheist, those were the words of a mind that could not tolerate the ignorance and superstition and fear of an organized Christianity which belittled the Christianity of Christ and the truth of God. They were atheists against that, but they were not atheists against God!

And that creative spirit of God is working in the universe today; it is the thing that you feel in your heart, it is the thing that the ancient writer saw when He said: 'Be still, and know that I am God.' And there is in this universe, and we are workers together with it, this creating, inspiring something which you call 'Principle', 'The eternal thing', 'Concreteness', or anything you please, it is not a case of argument, it is a question of study. When your soul and your life and heart are in sympathetic relationship and harmonic adjustment to that creative spirit which is working in the world today and needs you and me, it is working against injustice, tyranny, ignorance, hate, intolerance! God without you is helpless! You without God are hopeless! But God and you together can walk down the centuries which are to come in this great co-operative work of ruining, destroying and banishing the hate, the intolerance, the greed, the selfishness of men and God working with you, spirit and power, sensitized by love in the unity of the eternal, for we are all immortal, and we are all gods, and in the great vision of this truth when it dawns on the consciousness of the human mind and human heart God will lead you to victory. That's what Voltaire meant when Benjamin Franklin, our ambassador to France at the time, took his seventeen-year-old grandson to meet Voltaire and Mr. Franklin said to Voltaire: 'Please, Mr. Voltaire, would you give this young boy a blessing and something to remember when he goes back to the United States?' Voltaire placed that long, skinny, drawn hand upon the head of that seventeen-year-old boy and said: 'Remember two things always, my son, God and liberty'."

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DR. BRADLEY'S ENGAGEMENTS FOR JANUARY

1—Radio Address WGN.
2—Radio Address WGN
3—Address. Chicago Woman's Club Better Speech Committee.
4—Two services Peoples Church.
5—Radio Address WGN.
Address. Sauganash Community Church.
6—Address. Renaissance Club.
Radio Address WGN.
Address. PTA Oakton School, Park Ridge, Ill.
7—Radio Address WGN.
Book lecture, Peoples Church.
8—Address. Chicago Public Library.
Address. Woman's Ideal Club. Blackstone Hotel.
Radio conference.
Radio Address WGN
9—Radio Address WGN
Address. Ogden Park M. E. Church.
11—Two services Peoples Church.
12—Radio Address WGN.
Board Meeting Peoples Church.
13—Radio Address WGN.
14—Radio Address WGN.
Book lecture Peoples Church.
Meeting. Original 54 Founders I. W. L. A.
15—Address. Rotary Club Kankakee Hotel, Kankakee, Ill.
Radio Address WGN.
16—Radio Address WGN.
Address Northtown Branch Public Library.
18—Two services Peoples Church.
19—Address. Advertising Men's Post, American Legion, Sherman Hotel.
Radio Address WGN.
Address Symposium, Shakespeare School.
20—Radio Address WGN.
21—Radio Address WGN.
Book lecture Peoples Church.
22—Radio transcription made.
Radio Address (by transcription) WGN.
Address. Beloit Chamber of Commerce, Beloit, Wis. Armory.
23—Address. Independent Grocers Luncheon, Knickerbocker Hotel.
Radio Address WGN.
Address. Fernwood Woman's Club.
25—Two services Peoples Church.
26—Radio Transcription Made.
Radio Address WGN. (by transcription).
Address. Defense Council Meeting, Kimberley, Wis.
27—Radio Transcription Made.
Radio Address WGN. (by transcription).
Address. Purdue University Dinner, Union Bldg., Lafayette, Ind.
28—Radio Address WGN.
29—Commencement Address. Hawthorne School.
Radio Address WGN.
Address. Ridge Field House, Beverly Unitarian Fellowship.
30—Address Optimist Club, LaSalle Hotel.
Radio Address WGN.
Address. American Health Institute, LaSalle Hotel.

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CHRISTENINGS

12—Juanita Beverly Lopez, daughter of Mr. and Mrs. Jess Lopez.

18—Kenneth George Rau, son of Mr. and Mrs. George Rau.

Donald Van Housen, son of Mr. and Mrs. Harold Wilson Van Housen.

FEBRUARY

1—Paul Maxsym Krystal, son of Mr. and Mrs. Paul Krystal.

WEDDINGS

1—Alfred Danielson and Ruth Cummins
4—Oscar Stromberg and Marguerite Sostheim
10—John M. Gerrard and Lucie P. Spalding
11—John P. Waadt and Sylvia M. Del Dotto
14—William H. Minshall III and Petain Freed
16—John E. Gillespie and Lottie Margaret Russell
17—Chester Lantz and Dolores A. Claussen
18—Richard Sitman and Grace Helle
21—Robert F. Marwick and Doroles Dasiewicz
24—James Luthmers and Margie Offutt
28—Andrew Drechsler and Marion Hobbs
29—Albert A. Smith, Jr. and Esther R. Larson
31—Don Davenport and Hope H. Jory
H. F. Balthrope and Helen Brittin

FUNERALS

3—Mrs. Alice Dunn
Henry E. Rothner
5—H. Gullickson
A. D. Yoder
7—Dr. Wm. A. McKee
10—William Peabody
13—Mrs. Sue French Vaughan
Andrew Roseander
14—John Bremberg
19—Dr. Robt. S. Howe
22—Mrs. Katie Sarner
Mrs. Mary Paulson
24—Mrs. Clara R. Marks
Frank Bartelt
28—Dr. Grace Graves
31—Mrs. Walter Lytton

THE UPTOWN PLAYERS

For the next production on their subscription series of plays The Uptown Players have chosen a mystery comedy under the title, "Mr. and Mrs. North", written by Owen Davis. Directed by J. Bradley-Griffin. It is the sort of thing that holds the interest from first to last curtain and is full of laughs. And how the public needs to laugh these days! This will be the fourth presentation of the Uptown Players for the 1942 season, and will be given at the Chicago Civic Theatre Friday and Saturday evenings, Feb. 20th and 21st.

Tickets and information may be procured at the Bradley-Griffin Studios, 410 S. Michigan Avenue, Phone Webster 2123.

THE WOMAN'S CLUB

February came in with a snowstorm, the most snow we have had this winter, and it was quite welcome, too. It covered the ground and coated the trees picturesquely, and a little winter weather did not seem amiss; but after two days behold, we find ourselves in a slushy, muddy thaw, with pea-soup atmosphere, drab—drizzly—and chill! Fortunately this February concoction did not descend upon us until after the Birthday Party which The Woman's Club gave for its members, as many might have felt obliged to

remain home. As it was, a hundred or more met in Channing Hall, Monday, February 2nd, at one o'clock, to celebrate their individual birthdays collectively — if you can figure out what I mean!

Long tables were arranged to form a large square, each side of the square representing one season of the year, the table decorations appropriate to the season. The table for the winter months held a diamond-dust runner the full length of it with tall red tapers at each end, and for centerpiece a little church, lighted electrically from the inside. Mrs. C. W. Denicke was the hostess. For the spring table Mrs. Bradley presided. A flower besprinkled cloth was used, with centerpiece of fresh spring flowers, pink "glads", daffodils, blue iris and acacia sprays. Tall pink candles in silver candlesticks completed the decorations. The summer table was patriotic. A large gold "V" poised in the center of a mound of frilled crepe paper in red, white and blue. Small flags were also used and white candles in crystal sticks. Mrs. Gaensslen was the hostess. Not only was Mrs. Gunton chariman of the day, but she was also hostess of the autumn table, which was laid with a yellow cloth, two gold "Horns-of-Plenty" filled with fruits and nuts in the center, and yellow candles at either end. A dainty place card for everyone present added the personal touch. These were made by Mrs. Gunton.

It was not all decorations by any means. There was a delicious luncheon ending with ice cream, and a huge "candle-cake" for each table. There couldn't be a birthday party without "candle-cake!"

"America" was sung and "Happy Birthday to You." Mr. J. Bradley-Griffin read a group of interesting poems, and a young student of Von Steuben High School furnished the music. After the luncheon some original games were played in which everyone took part, arranged by Mrs. Clyde Bassler. Mrs. Hagan presented the program. In all it was a very enjoyable affair, the one day in all the year when the members are the guests of the Club.

The next regular meeting will be February 16th, which will be "International Relations Day", Mrs. Clyde Bassler chairman, the program to be announced later.

The Woman's Club regretfully and sorrowfully records the death of two members: Mrs. R. T. Logeman, of 1418 Berwyn Ave. and Mrs. Walter Lytton, of Highland Park.

Mrs. Logeman was a member of long standing, and was for many years very active. For the past five years she has been an invalid, confined to her bed most of the time. In spite of her great suffering she was always hopeful, cheerful and courageous, greeting her visitors with a happy smile and with keen interest in all that was going on even though she could not take part. Alice will be sadly missed by her many friends. Her husband's devotion and tender care is a memory to be treasured by all who knew them intimately.

Mrs. Logeman's death occurred February 2nd; the funeral was held at Lain's Wednesday, February 4th.

Mrs. Lytton's death was very sudden, January 29th. Becoming ill while walking with her dog, she succumbed in an hour's time. Mrs. Lytton was one of the more recent members and was not so well known, but her interest was very sincere. Only the day before her death she brought some clothes to the church for the Guild, and at Christmas sent toys for the baskets.

Dr. Bradley officiated at both of these funerals, always a sad task, but doubly so when he must do it for friends.

Professional and Business Woman's Club

One sometimes momentarily feels like apologizing these days for having a very happy time, considering the world-wide conditions that face us. Yet if one can face the conditions, doing the necessary work toward righting them, and have some good times too, as one goes along the way, that is truly the ideal state for living all of the time and every day in the year. We should meet our problems with courage and good cheer for there are always problems and in the spirit of good cheer more is accomplished and it is done more thoroughly and in a better manner.

With this little apology and explanation it may be said that the first meeting of he club in he New Year was one of the happiest occasions in the club's short span of life—a mere two years and two months of existence. It was a family affair — one of those love feasts that come to families and groups all too seldom, but which perhaps for that very reason are so long remembered by all present.

The club party and the club President's birthday came on the same day and for many months thte members and "instigators" of the delightful affair had planned for the party which culminated on January 12th. There were gay colored balloons, a very festive table decoration of flowers and candles, a huge birthday cake and beautifully worded and delivered little speeches. Miss Ethel Smalley, the president, was presented with a gold Elgin wrist watch, and with a voluminous scrap book, the work of some of the members.

On the business side of the calendar, the Red Cross group has been reorganized and has planned to join the unit sponsored by The Woman's Club, thus making one Peoples Church unit.

The second of the affairs jointly sponsored by the two women's clubs of the church was given on January 22nd and was in every way a success. "Anauta", the very interesting heroine of "Land of the Good Shadows", written by Heloise Chandler Washburne and Anauta jointly, gave an address about northernmost Baffin Land, the land of her birth, and its people. A quiet, retiring little personality. "Anauta", and yet dynamic, dramatic and a woman of strength and reserve. After the lecture, the audience seemed to rise almost as one unit and flow over toward the platform like a wave of the sea. Rarely has a woman so appealed to the heart of an audience. Mrs. Claude Newman, Program Chairman of the Professional and Business Woman's Club, acting as chairman of the evening, introduced Heloise Chandler Washburne, who had a few words to say about her book and about her friend "Anauta." There was an excellent audience, this program being open to the public.

On January 26th, the second January meeting of the club was held, at which the Debating Society of the American Institute of Banking was presented for the second time by the business women. These young men always give a very excellent account of themselves. The debate was lively and very timely. The subject: "Resolved: That our Federal Government adopt a general sales tax." The audience voted on the outcome and the negative side won. Music was furnished by the Abernethy Ensemble singers, directed by Emerson Abernethy, Elsie Alexander accompanying on the piano.

February holds pleasant promises in store, if not of weather, at least of club events, for on the 9th Mrs. Jane Jones is chairman of a "Dr. I. Q." evening; then on

Tuesday, February 17th, there will be a Ways and Means Card Party, and on Monday, February 23rd, the club will present J. Bradley-Griffin in an evening with the Poets. Everyone who has heard Mr. Bradley-Griffin in poetry or in the drama will certainly want to be present, and if you have not heard him, you should by all means plan to be present. The club is very happy and considers itself very fortunate in having this opportunity to present this program to its members and their friends.

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DR. BRADLEY'S BOOKS

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The last mentioned book is a compilation of meditations given extemporaneously by Dr. Bradley in the Sunday morning services of The Peoples Church. It is a small book and is sold only at The Peoples Church, for $1.00. The other books are $1.50 apiece at any book store. They make nice gifts—gifts that will be appreciated.

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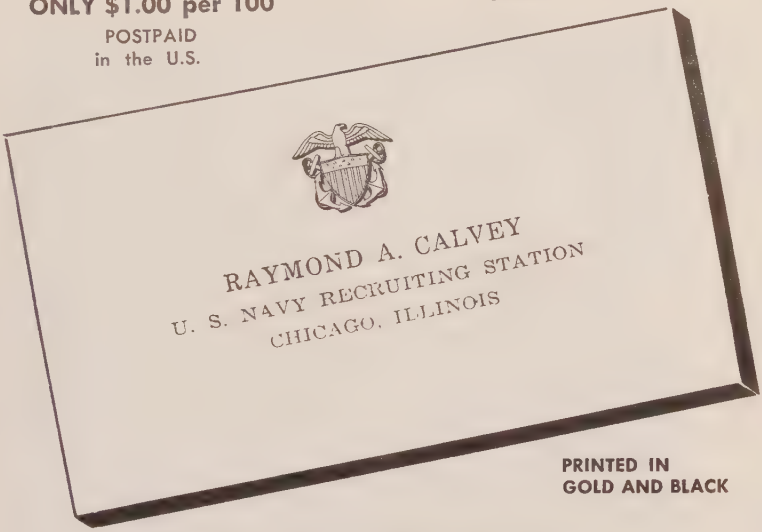

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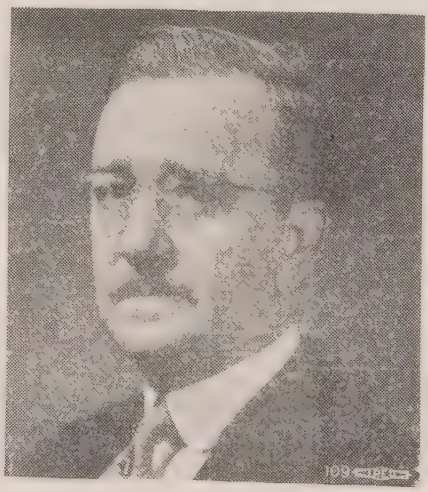

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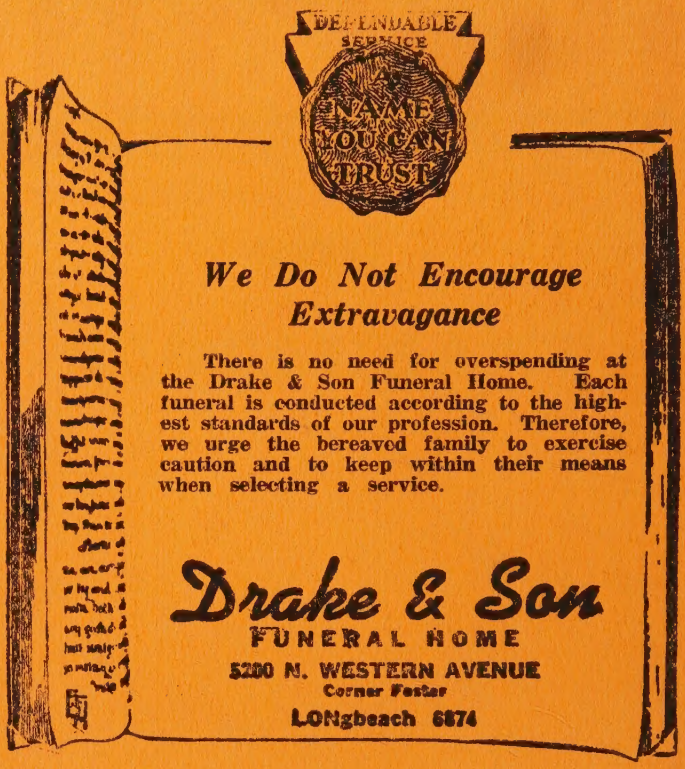
Ralph H. Jansen



We Do Not Encourage Extravagance

There is no need for overspending at the Drake & Son Funeral Home. Each funeral is conducted according to the highest standards of our profession. Therefore, we urge the bereaved family to exercise caution and to keep within their means when selecting a service.

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